



Thoughts Poems and Reflections in a Time of Pandemic.

Postscript

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At the present time the news is dominated by two things, the rapidly increasing number of deaths from the Corona Virus Pandemic and the disruption it creates. The social isolation forces us in on ourselves and makes us face up to our personal thoughts, fears, and challenges that we might otherwise have hidden away. In these "*Thoughts, Poems and Reflections in a time of Pandemic*". I describe some of these, and how through facing them we may find fulfilment in the lives we seek

My intention in these thoughts poems and reflections and reflections is to focus the minds of each reader on these current issues, and not the reasons which prompted me to write the poems in the first place. That is why the underlying reason is not identified in the main document. I am transgender. My journey is also described through these poems, also in my writing, and in the research work which I have undertaken.

All of my work, which includes extended scientific social, historical and psychological studies, can be accessed via: <http://www.tgdr.co.uk/articles/bibliography.htm>. In my poem and reflection on Anger (No.7) I show why attempts to fight the conflicts cannot succeed. In my poem and reflection on "The Dark Hole" (No.4) I also show the nature of the runaway drive. The original anthology of poems describing my journey is at: <http://www.tgdr.co.uk/poetry/poetry.htm> These experiences led me to change my approach from one of suppression and denial to one of acceptance and welcome instead. Since then I have used what these experiences have taught me to help others who face the same concerns. Something more about me and my approach can also be found at: Meeting Susan www.tgdr.co.uk/documents/MeetingSusan.pdf

In these reflections I use the Gospel of Thomas purely because it claims to be an account of the sayings of Jesus. I report them only because of the insights they might give. No other historical or theological meaning is attached and none of these reflections or poems presume or expect anyone to have a religious belief. In this account the Christian Gospel is not treated as a sacred text. However, large numbers of people do have religious beliefs and great harm has been created

because of the scapegoating and condemnation which has taken place, and still takes place because of the misplaced presumptions that are made on the grounds of particular religious beliefs, by sections of the Christian Church and by other faiths and religious groups. The medical and psychological misdiagnoses promoted by certain sections of society because of their pursuit of their own social agendas similarly cause great feelings of anger, rejection, and guilt.

This document is available in two versions. In the first version I do not discuss these matters further because the purpose is to consider how we can best manage the challenges and tensions that arise during this time of pandemic. However, I do provide some background in this postscript and that belonging to the second version of the document. In particular: there are two areas that should be considered. The first is the provenance of the Gospel of Thomas and the impact this may have on the theology and teaching of the Christian Church. I discuss these issues in two documents: *“East and West: A Comparison of How the Apostles Interpreted the Gospel Message in Roman and Persian Cultures”* and *“The Gospel of Thomas: Its Origins and the Consequences for Understandings of Theology, Gender and Sex in the Christian Church”*. These can be accessed when available via the website <http://www.tgdr.co.uk/> by clicking on the “Bibliography” tab.

I take a very critical view of religion and how it is used when I state in these poems and reflections that religion has the power to create the greatest evil in the world as well as the greatest good. In my poem on this topic (No.11), I state that, when it is at its best, it is religion that inspires, but it is knowledge, science, philosophy, and reasoning which checks. I also note this pattern will always remain no matter how good the science, philosophy, and reasoning can ever become. However, theology often seeks to define the science it expects. Far too often theology attempts to subvert science for its own purposes through its refusal or its inability to check. In my poem on Anger (No.7) I also describe some of the experiences that this creates. That has been part of the history of the Christian Churches and other religions throughout the centuries. Religion can also create the greatest evil in the world through its support for tribal identities and from its development of creeds, codes and beliefs that keep people out. It is only when religion includes love for all people that the greatest good can be found. When that happens, religion also asks more than reason expects, which is love for each other in all of our acts.

The full document is available at www.tgdr.co.uk/documents/247P-PandemicThoughts.pdf

This postscript is available at www.tgdr.co.uk/documents/247P-PandemicPostscript.pdf